

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

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The Sea of Galilee

Around Its Shores, Prophecy Is Being Fulfilled.

(See article page 526)

CONFLICT IN PALESTINE

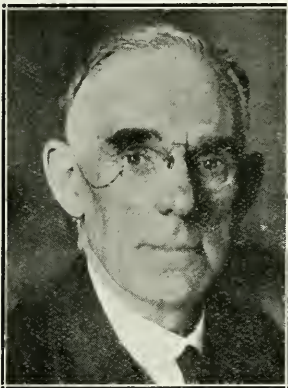
By LORD SNELL

CHAIRMAN OF THE LONDON COUNTY COUNCIL

PALESTINE presents to the British people as difficult a problem as they have ever had to face. You cannot understand the recent troubles unless you understand, and take into account, the separate claims of the Jews and the Arabs.

Let me first of all try to state the main outlines of the Jewish claim. It is that their ancestors lived in Palestine, from which they were exiled two thousand years ago to wander—they and their descendants—homeless, reviled and persecuted, in many

lands and ages. They insist that the Jewish people, throughout their dispersion, have not been able to make their own distinctive contribution to civilization. They feel that the work of Jews of the eminence of Einstein, Ehrlich and others, is merged into the cultural achievements of the Gentile world. This claim for a recognized nation of their own is supported by a fear that the Jewish people will eventually be absorbed into the national stocks among whom they live. The fact that in Germany and elsewhere their people are being subjected to unbearable persecution and privation makes this claim all the more urgent. So they ask that their long exile should be ended, and that the land of their fathers—that is, Palestine west of the Jordan—should be restored to them.



Photopress.

Lord Snell

An authority speaks on the return of the Jews.

It is an area of about the same size as Wales. They contend that their claim to it was allowed by the statesmen of the world when, after the Great War, they met to try to remove the racial grievances of many peoples.

Let me now try to state the problem from the Arab point of view. The Arabs of the twentieth century contend—with some reason—that they were not responsible for the exile of the Jews many centuries ago; that their own ancestors occupied the land for more than a thousand years, and that they are buried in its soil. In consequence, it is as dear to them as it is to the Jews. They also advance the claim that when they fought on the side of the Allies in the Great War, promises of self government were made to them. When the War was over, they say, these promises were ignored, and they were subjected to a subsidized and protected invasion of their land by what they regard as an alien people, abler, richer, and better trained than themselves. The result is, they say, that the land on which, and from which, they live, is gradually being transferred to the Jewish people in Palestine who are being artificially sustained by wealth drawn from sources other than their own labour.

That represents, as closely stated as possible, the conflicting claims of both the Jews and the Arabs to the soil of Palestine.

The Arab is immensely likeable as a human being; he is brave, dignified, hospitable, and to enjoy his friendship would be a great privilege. But it may not be just to him to take his fears at his own estimate; and we might well urge him to count what he is certainly gaining now, as well as what he fears he is likely to lose. As a direct result of the Mandate and of the energy of the Jewish people, he lives today in a wealthier community and he enjoys a standard of life which is higher than any that his fathers ever knew. He lives under the first settled government that he has ever known; and, whatever the future may hold in store for him, he has, up to the present, not been injured—at least not in a social and economic sense—by the Jewish experiment. On the contrary, he has been helped. He has not been impoverished, but enriched; his wages have increased, and he has shared in the increased prosperity of the land.

As to the future, what he fears may not come true. As early as 1921, the Zionist Congress solemnly declared it to be “the determination of the Jewish people to live with the Arab people on terms of unity and mutual respect and, together with them, make the common home into a flourishing community.” The General Federation of Jewish Labour in Palestine has formally stated that “the Jewish Labour Movement considers the Arab population as an integral part of this country. It is not to be thought of,” they say, “that Jewish settlers should displace this population, nor establish themselves at its expense.”

In Fulfilment

WHILE wars, both within and between nations, and the formation of new treaties and the scrapping of old ones continue to flash across the screen of world affairs, Palestine, revered by history and yet bustling with new activity, remains a cynosure. Both ancient and modern prophecies are being fulfilled to-day with the return of the Jews to the land of their fathers.

From the well-informed mind of Lord Snell, the former farm labourer who today is chairman of the London County Council, comes this vivid word-picture of conditions in present-day Palestine, given originally over the B. B. C. Lord Snell, personally, and the B. B. C. have granted the *Star* permission to publish this treatise. Speaking of the return of the Jews and Britain's part, coming after the War “by accident rather than design,” it is interesting to recall a prophecy by Apostle Orson Hyde, published in the *Star* of March, 1842, in which he said “that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power and advance, in the front of this glorious enterprise.” The *Star* cover depicts the Holy Land's Sea of Galilee, serene setting of so much significant drama, past and present.

Let me now deal with the position of Great Britain as the Power which has the responsibility of administering the country. Britain went to Palestine by accident rather than by design. When the War ended, and the statesmen of the world met to consider the racial grievances of many nations and to rearrange frontiers, Palestine was a conquered country; and at the statesmen's conference the claims of

the Jewish people were presented for consideration. They, too, had fought on the side of the Allies, and what the statesmen had to decide was whether the millions of Jews scattered throughout the world were, in fact, a nation; and whether they had any rightful claim to a definite place on the earth's surface.

THE Mandate for the Government of Palestine was approved by the Supreme Council of the Allied Powers at San Remo in 1920; by the League of Nations in July, 1922; and by a special resolution of the American Congress and Senate in June of the same year. The Mandate, which was entrusted to Great Britain, is as perplexing a document as was ever drawn. Great Britain was required to "place the country under such administrative and economic conditions as will secure the establishment of the Jewish National Home"; but at the same time she must, to quote Article Two, safeguard "the civil and religious rights of all the inhabitants of Palestine, irrespective of race or religion." Article Six requires her to "facilitate Jewish immigration under suitable conditions . . . while ensuring that the rights and position of other sections of the people are not prejudiced." Most of the difficulties of Great Britain in trying to govern Palestine have arisen from the endeavour to be loyal to these two apparently differing obligations.

The political conditions under which the two races shall henceforth live in Palestine is a question of great urgency and importance. This would appear to involve definite action on the part of the two communities as well as on the part of the Government. The responsible Jewish organizations, for instance, might well declare again that their objectives do not imply either personal, political or economic subordination of the Arab people; the Arab leaders might reply to definite assurances of this character; and we, as the Mandatory Power, might reassure both our active and sympathetic cooperation in a continued effort to settle the present issues.

If this end is to be achieved, self-denial and tolerance will be required from both sides. The Arab on his part must recognize as finally determined that the Balfour Declaration cannot—and will not—be withdrawn. The Arabs of Palestine are not the only people in the world whose ambitions have to be accommodated to stubborn facts. From the Jew, too, something is required. He must try to understand that the Arab is not either a statesman charged with the responsibility of settling a difficult racial problem, nor is he a Jew desiring to rebuild a national home on Palestinian soil; but an Arab, whose national and racial desires are as keen as his own, and whose resentments are even more easily aroused.

My settled judgment on the Jewish-Arab problem in Palestine is: first, that good relations between Jew and Arab are a necessary condition of Palestinian development; secondly, that such development depends upon internal order and security; thirdly, that order and security depend, in the main, on racial sympathy and cooperation; and, fourthly, that such cooperation is a voluntary spiritual manifestation, which no government can impose or maintain by military force alone.—(Condensed from the *Listener*.)

THE LORD HAS OPENED THE WAY

A VISITOR at the European Mission office last week was Elder Darrell L. Brady, recently released from his labours in the Swiss-German Mission, his smiling face tanned by the sunshine of Southern Europe, where he has been touring since his release. Visiting in London for a few days prior to sailing for home on the s. s. *Manhattan*, he had booked passage for Thursday, August 27. However, Elder Brady made a sudden reversal of his plans. On the day of departure, he was called to do special missionary work in Great Britain for the next three months. The call came suddenly, but he cheerfully responded. An outstanding record he has made in organizing Priesthood work in the Swiss-German Mission, where he laboured 33 months, was the reason.

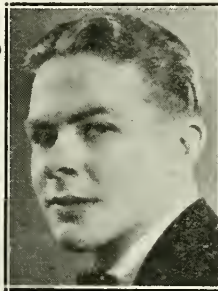
An interesting story is connected with Elder Brady and his mission. He was the first missionary to be called from the North Central States Mission. Since then, six others have been called from his branch of about 250 members. When he left his Minneapolis home for the Church Mission Home in Salt Lake City, he had but a few dollars in his pocket and slight prospects of receiving more. He was prepared to "hitch-hike" the distance of 1,700 miles. By a coincidence of Providence, the first car in which he obtained a ride was driven by one Warren Colton, nephew of President Don B. Colton of the Eastern States Mission, who was going directly to Salt Lake City to study at the University of Utah.

At the Mission Home, he learned that his fare to Germany would be \$175 (£35). He didn't have the money. But he had the faith. Then, after all of the other missionaries had obtained their tickets, word came that a cheque for exactly \$175 was awaiting him at

a local bank. It had been sent there by the members of the Branch Dramatic Society in Minneapolis, who had raised the money at a play they had presented for the purpose.

All the while he has been in Germany he has received little more than £3 a month from his sacrificing mother. But the Lord has provided.

Elder Brady and his widowed mother (his father, Joseph T. Brady, was killed in the War) were baptized into the Church when he was in his early teens. They resided in Omaha, Nebraska at the time.



Darrell L. Brady
Changed his plans.

Elder Glen Y. Richards, now a practising attorney in Salt Lake City, was the first missionary to actually bring the Gospel of Jesus Christ to the Brady home, although they had met Mormon missionaries on two previous occasions. When Elder Richards first visited them, young Darrell (then ten years old) was attending the Christian Science Church. He had been born into the

Catholic Church. The Latter-day Saint missionaries attracted the lad from the start. "They seemed to be such fine young men," Elder Brady recalls, "and they took a genuine interest in small boys."

Not long after meeting the elders, Darrell and his mother began attending Sunday School. "Until then I didn't like Sunday School at all," he recounted, "but it was different in the Mormon Church. There, people were more friendly. They had higher ideals, and everyone had a chance to participate. . . a privilege that I had not found in other churches." Since joining the Church, Darrell's life ambition had been to fulfil a Latter-day Saint mission. His dreams have come true. The Lord has opened the way.

ON AN IRISH HILLSIDE

By Elder Victor L. Bingham

MY companion and I climbed off our bicycles in front of a dainty and diminutive Irish cottage in County Tyrone. We were about thirty miles inland from Londonderry, rampart-fringed seaport town on the tip of Northern Ireland.

This white-walled, red-roofed abode nestled in vines and shrubs at the foot of a steep hill was our destination. The cottage presented a delightful picture. On one side of the home was a vegetable garden and nearby were a few hen houses. Not many yards away the River Strule wended its way through the green countryside. The sweet scent of new-mown hay and a gentle rustle of golden grain flavoured the atmosphere.



Neighbourhood Sunday School at Moore Cottage

"It was our destination."

The door of the little dwelling opened, and the outstretched hand of Brother John Moore welcomed us in. Inside we found a somewhat old-fashioned, yet spotlessly clean home. There were three rooms—two bed-rooms and a kitchen, with an open, turf-floored hearth. A violin hanging over the fire-place told us that Brother

Moore was fond of music.

We were soon introduced to Sister Moore and their 11-year-old son, William. Immediately we were made to feel at home. We told Brother Moore that we had come to organize a neighbourhood Sunday School at his home. He received the idea with enthusiasm.

Dusk the following day found us back in the Moore home listening with rapt interest to Brother Moore's powerful testimony of the Gospel and the story of how he found it many years ago. Before he had related much more than a preface, he led us out of the kitchen and on to the roadway. He stopped near the stone bridge spanning the River Strule. Here he raised his finger and pointed to one of the most beautiful sights it has been our lot to see. On a distant hillside about two or three miles away stood another small, white cottage, not much different, as near as we could tell, from Brother Moore's. The sinking sun seemed to sense the sacredness of the occasion and came out from behind a

cloud and bathed the yon homestead in a flood of luminous light.

As we gazed out across the fields, Brother Moore proceeded with his narrative. "Brethren," he said, "I loved God. I loved life and religion; but I had a peculiar feeling that there was something lacking. My soul was hungry and I yearned for something satisfying. I did not belong to any particular church. I had visited many mission halls with my friends in search of truth, but I found something lacking at each one."

THEN he told us of the experience about 26 years ago which changed his whole life. At the distant cottage to which he pointed, he told us, he was engaged as a young man to do farm work for a woman living there. One hot summer day when he came into the home after a hard day of toil, she told John that she had had an unusual experience that day. A Mormon elder had called at her door. She had turned him away, she said. The incident aroused the young farm labourer's curiosity. But nothing was done about it. The missionary had gone. Chances were that he would never return.

"But a week later," Brother Moore recounted, "as we were arising from the dinner table, a knock came on the door. Then I heard Mrs. Scott (my employer) exclaim, as though rather disgruntled, 'Oh, it's you again!' As I passed the tall young man standing on the doorstep, I craved to speak to him. But I thought that wouldn't be quite discreet, so I contented myself with a 'hello there,' and went on my way.

"When I came home again that night I enquired of Mrs. Scott how she had got on with the young man that day, and she passed off the subject with, 'Oh, he tried to make me believe that a person should not be baptized until after he has reached the age of accountability.'

"But I wanted to know more. Somehow I was interested in the message of that young man. I asked Mrs. Scott if he left any literature. She told me that she thought I would like to scan over some of his material, so she had secured from him a copy of a little booklet called *Rays of Living Light*, by Charles W. Penrose. That night, by the aid of the lamp light in an attic room in my father's cottage, not far from Mrs. Scott's, I plunged into the contents of the book.

"The opening sentences came forcibly upon me. They advanced the thought that all sects cannot be right, that God is not the author of confusion, but of one true religion, as Paul explained (Ephesians 4: 5), 'One Lord, one faith, one baptism.' I read more. I believed! It was all so plain I could not deny it. Soon I found myself exclaiming aloud, 'This is the Truth!'

"As days passed by, I tried to locate the elder, but without avail. On the back of the booklet I discovered the address of the Mission office in Liverpool. I wrote for more books. I read *Cowley's Talks on Doctrine*, *Spencer's Letters*, *The Pearl of Great Price*, *The Doctrine and Covenants* and other Church works. I would read one book through two or three times before sending for another.

"Finally I wrote my application for baptism. Two elders were sent up from Belfast, about fifty miles away. They arrived

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 3, 1936

EDITORIAL

CHRISTIANITY AND PROGRESS

IN a recent issue of the *Daily Telegraph* (London) a writer was quoted as saying among other things: "The only sound basis for a political faith . . . is Christianity. Are our morals of 1936 to be no better than those of 1536? The world is progressing in everything in a material sense. . . . The churches must realize that unless this progress is accompanied by spiritual development, mankind will eventually lose its soul even if it gains the whole world. The people are standing still spiritually. The church to most of them and especially to the young is a spent force. . . . Given a world or a country with true Christian principles, politics will look after themselves."

We are in agreement with the thought that in modern times the material progress of civilization has been much more rapid than its spiritual progress, and that our technology has far outrun our sociology. Yet, that there has been considerable moral and spiritual progress is not likely to be successfully controverted. The social and educational laws of most civilized countries furnish ample evidence of this. Furthermore, the many fruits of charity—a Christian virtue—unmistakably indicate a type of moral and spiritual progress of considerable magnitude.

Doubtless the *Daily Telegraph* writer would assent to these statements. However, he likely had other points of view in mind when he wrote "the people are standing still spiritually." Not only this but, in a sense, are not large masses of them actually retrograding spiritually? Certainly to many of them the church "is a spent force"—an unwelcome fact to all humanitarians. Where does the fault lie—with the people, the churches, or with both?

Have the churches lost their vitality? Certainly real Christianity has not lost vitality. Such a thought was farthest from the thinking of the newspaper writer. What he wants is real Christianity *in action*. This is the world's greatest need. If this need were supplied the chaos of the present would vanish and the world would be a pleasant home for all her dwellers. And this is no dream. It is a conviction of the sanest, thoughtful minds, and is based upon the soundest evidence. Every man who has fully put real Christianity into practice knows that it has a healing power for human ills. This is a conclusion reached in a remarkable book published in March by the Macmillan Company.

The author, Dr. Henry C. Link of New York, describes how research and busy practice as a professional psychologist during twenty years forced his return to religion as "expressed in the

Ten Commandments and in the life of Christ. . . . The discoveries of scientific psychology" attest that "in spite of the great benefits which the physical sciences have bestowed upon mankind—a longer life, a more comfortable life, a life more free from physical pains, and a life filled with an infinite variety of interesting objects and educational experiences, there is no evidence that individuals are happier, that families are more united, that governments or political bodies are wiser, or that nations are less likely to go to war. Indeed, there is much evidence to the contrary." So the author, a high-grade scientific psychologist, maintains that his discoveries force him to find a cure for his patients in "religion as an aggressive mode of life, by which the individual becomes the master of his environment, not its complacent victim."

The religion the author advocates is the type Jesus had in mind when He said, as quoted approvingly by Dr. Link from Matthew 16:25: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." This approved religion, discovered by this psychologist as a cure for human ills, is Christianity *in action*—a religion that conquers self and brings the individual whole-heartedly into the unselfish service of his fellowmen. A careful reading of *The Return to Religion* will be helpful to all, especially to those having agnostic tendencies. The writer was himself an agnostic. His discovered facts and a logical mind compelled him to the conclusions that he very clearly comes to in his book. He finds that these conclusions fully bear the tests of experience.

And so it has ever been. Whenever and wherever the teachings of Jesus have been fully and competently tried they have been found to come off triumphant, to produce the results promised—a serene and satisfied life full of love and genuine joy. In very deed they yield "a more abundant life." Of these things the elders of the Church of Jesus Christ can truly testify. Hence when called by the requisite Church authority, they go anywhere over the world at their own expense to declare these truths. They know that it is the vital power of Christianity in action that will change this chaotic world into one of peace and security. And there is nothing else that will!—JOSEPH F. MERRILL.

WELSH DISTRICT CONFERENCE NOTICE

THE autumn series of British Mission district conferences will begin Sunday, September 6, with the Welsh District conference in Miners' Hall, Merthyr Tydfil. President Joseph F. Merrill of the European Mission and President Joseph J. Cannon of the British Mission will be principal speakers at the session beginning 6 p.m. Other meetings will commence at 11 a.m. and 2:30 p.m. Music will be furnished by the Salem Male Voice Choir of sixty voices, conducted by Mr. William Peters, L.T.S.C.

Presidents Merrill and Cannon will also speak at the Bristol District Conference Saturday and Sunday, September 12 and 13, in Hannah More Hall, Park Street, Clifton, Bristol. Besides the three Sunday meetings (11 a.m., 2:30 p.m. and 6:30 p.m.), a lantern slide lecture on "The Temples of God" will be given in the hall Saturday at 7:30 p.m.

THIS WEEK IN MORMON HISTORY

Lives That Symbolize The Influence Of Mormonism

TO THOSE who would be successful, there is a time-honored, yet untarnished, axiom which is expressed in three simple but potent words, "Study the masters."

For one who would excel with the palette and brush, there are the art galleries. An aspiring musician will visit the concert hall. If a tennis player really has great ambitions, he will not miss the opportunity of a Wimbledon. There seems to come a greater incentive, a greater yearning to excel through contact with the virtuosos or his work. Indeed there comes inspiration from such associations. Ideals, those powerful motivating forces, are created.

All of this might seem peculiar and irrelevant for the beginning of an article on Church history. But it illustrates a point that has a profound relevancy to our subject—or rather subjects—this week.

Character building is an art that interests not only the painter, the musician or the tennis player. It interests, or should interest, us all. It is basic and fundamental. As in any of the lesser arts, we gain added inspiration in the art of sound living by observing, here again, the work of the masters.

One philosopher expressed this thought when he said, "The best teachers of humanity are the lives of great men."

The lives of the leaders of the restored Church of Jesus Christ are sterling examples of the meaning of this remark by C. H. Fowler. One who reads even but a short sketch of the lives of such men as President J. Reuben Clark Jr. and President David O. McKay can not help but want to be better, to strive to stand out among one's fellows as one with character. The stories of their rise demonstrate that it pays to be good, not passively or ascetically good, but the brand of righteousness that Ralph Waldo Emerson had in mind when he wrote :

It is easy to live after the world's opinion ; it is easy in solitude to live after our own ; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of his character.

The birthday anniversaries of President Clark and President McKay fall during early September. President Clark passed his sixty-fifth milestone **September 1**, and President McKay becomes 63 years of age **September 8**.

President Clark is a man who has mingled intimately with the leaders of nations as one of America's first-rank international

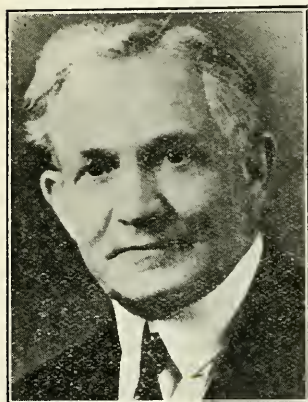


President Clark

He has mingled with the leaders
of nations.

lawyers. And yet through his years of dealings with diplomatic minds and manners of many lands, he has retained the simple principles and practices of Mormonism that were first taught him in a humble Pioneer abode in a Utah sagebrush sector near the shores of briny Great Salt Lake. Remaining steadfast to the ideals of Mormonism has not been a handicap. Rather, to President Clark it has attracted the respect, the confidence and the trust of world-eminent men—statesmen who speak languages other than his own as well as his own countrymen.

A recent election of the Pan-American Union illustrates this fact. In choosing a committee of seven for codification of international law, each of the more than twenty nation members (countries of North and South America) submitted five candidates. The list (about 120 names) was then voted upon, the seven high men receiving the appointments. President Clark was one of the seven. The other six came from Peru, Chile, Argentina, Costa Rica, Mexico and Brazil, respectively.



President McKay

The Sunday School is one of his first loves.

President Clark's career has been a steady, ever-upward climb. He was the son of Joshua Renben and Mary Louise Wooley Clark of Grantsville, Utah. As a youth he knew the rigours of frontier life. Among his memories are the vivid ones of seeing his mother kill a rattle snake near the kitchen door of their rock-walled home, catching a night's sleep in a saddle and hauling the family's fuel from the timbered heights of the nearby hills. His love for learning expressed itself early. Education in Grantsville was confined to the elementary grades, but on completing these studies he returned to the same schoolhouse for two more years, repeating the same classes.

Then he went to Salt Lake City, 40 miles from Grantsville, to study, graduating from the University of Utah after editing the University's newspaper and acting as president of the student-body and valedictorian of the class.

After his marriage September 14, 1898 to Lucine Savage, he spent about five years teaching school. Then in 1903—at the age of 32 and with a wife and only £60 to his name—he entered Columbia University in New York City to pursue his chosen field—law. The student from Utah was not favoured with money, but he was blessed with courage, determination and a will to succeed. A former employer advanced him enough funds to carry him through, and by 1906 he had finished his course and had received an appointment from Elihu Root, then America's Secretary of State, to act as his assistant solicitor. Four years later President William Howard Taft of the United States named him solicitor of the State Department under a new Secretary. Following one promotion after another in the diplomatic service, he was named Under-Secretary of State in 1928 and in 1930 United

States Ambassador to Mexico. Three years ago he was delegate to the Pan-American Conference in Uruguay and today is president of the Foreign Bondholders' Protective Council. When President Clark retired from the ambassadorship March 3, 1933, President Herbert Hoover of the United States wrote of his work:

Never have our relations been lifted to such a high point of confidence and cooperation and there is no more important service in the whole of foreign relations in the United States than this. . . .

Second counsellor in the First Presidency of the Church was a position to which President Clark was sustained April 6, 1933, and he became first counsellor October 6, 1934. He was ordained an Apostle five days later.

President Clark's quiet wisdom, his well-mannered poise, which makes him at home in the panelled mansion of a president or in the mud-chinked dwelling of a peon, and his constant love for truth is inspiration to anyone seeking practical lessons of the efficacy of living a good life, inspired by the refining influences of Mormonism.

PRESIDENT MCKAY is another product of a Latter-day Saint home who has won the love and esteem of scores who have come under his influence. He, too, knows what it means to ride the range, toil on the farm and attend a country school. This was all part of his boyhood environment in his native Huntsville, a little farming settlement picturesquely cuddled in a smug valley high in the mountain tops of northern Utah. Both his parents were natives of Great Britain. His father, Bishop David McKay, came from Scotland, and his mother, Jeanette Evans, from South Wales.

President McKay's activities have always been well-balanced. In college he played on the University of Utah's first football team and was president of the graduating class of 1897. For two years (1897-99) he served as a Latter-day Saint missionary in Britain, much of the time as president of Scottish Conference. Returning home in 1899, he immediately distinguished himself in educational fields, becoming president of the Board of Education of Weber Normal College in 1908. He was named Commissioner of Education for Church schools in 1919.

Since his early childhood the Latter-day Saint Sunday School has been one of his first loves. For 35 years (1899-1934) he was an active leader in stake and Church-wide Sunday School supervision. He was general superintendent of the Church Sunday Schools from 1918 until his appointment as second counsellor in the First Presidency in 1934. President McKay has no superior in holding a gathering of young folk spellbound with a story or sermon. The fact that he is often called to address large civic gatherings bespeaks his ability to interest matured minds as well. He has always been a leader rather than a driver. His power comes through love, not force.

President McKay married Emma Ray Riggs January 2, 1901 and was ordained an Apostle April 9, 1906. Many *Star* readers remember him as president of the European Mission during 1922-24.

Mormonism's leaders are an example of the broad scope of the Church. All members of its ministry—even to its leaders—are

drawn from the laymen. They are men who understand everyday and practical life, for each has come up from its ranks, keeping, as Emerson says, "with perfect sweetness the independence of his character."

Other Anniversaries This Week

September 3, 1837—The first meeting of the Church to be held in the historic "cock-pit" in Preston, Lancashire took place.

September 5, 1849—With 253 emigrant saints aboard, the *Berlin* sailed from Liverpool. It was a trying journey. During the 47-day voyage to New Orleans, 26 saints died of cholera.—WENDELL J. ASHTON.

ON AN IRISH HILLSIDE

(Concluded from page 567)

on a cold, wintry night. But nothing could deter me from going into the waters of baptism for the remission of sins. It was too glorious an occasion. Thus, the following morning—December 10, 1910—we repaired to an open creek a mile away from our home and there I was baptized by Elder John A. Beck.

"Later I was married (to Mary Elizabeth Arnold), and had the pleasure of teaching her the Gospel truths and seeing her baptized. Two years ago our son went down into the waters of baptism. When he gets a bit older, I plan to take him with me tracting in our community."

Brother John Moore had completed his story on the beautiful Irish hillside that eventide. It was a thrilling tale, and as we rode off on our cycles we realized that there was a man whose life had been brightened by the true "rays of living light." Though he is thirty miles from the nearest Latter-day Saint, the Gospel that abides in his humble cottage is ever a source of comfort, a beacon that shows the way.

OF CURRENT INTEREST

Archaeologists have recently uncovered in southwestern United States a number of mounds along the Arkansas River containing what are believed to be the buried remains of an ancient civilization (*Star*, July 16). Included in the newly discovered remains are various tribal and ceremonial symbols, innumerable fresh-water pearls, blankets and hundreds of human skeletons. Most interesting to scientists, however, is the large amount of tempered copper found in the form of pounded sheets, weighing a total of 500 pounds, many pounds of wire, twenty copper axes and a number of breast plates, nearly a foot in diameter

and all engraved with pictures. These discoveries by Smithsonian Institute scientists are described in a recent article by the North American Newspaper Alliance. Those who have read the Book of Mormon will know that it treats the history of a highly civilized people (forefathers of the Red Indian) whose empires once flourished on the American continents. The Book of Mormon describes them as skilled craftsmen in metal, and affirms that they kept records on metal plates. Joseph Smith, the Mormon prophet, translated the Book from records on gold plates with the aid of the Urim and Thummim (like spectacles), attached to a breastplate.

NEWS OF THE CHURCH IN THE WORLD

Visitor in Salt Lake City recently was General Charles G. Dawes, former vice-president of the United States (1925-29).



General Dawes
Paid a visit.

"I'm no news any more," was his reply when asked for his opinion on national problems. "This beautiful city is what interests me." General Dawes was met at the railroad station by Elder Reed Smoot of the Council of the Twelve Apostles, former United States Senator, and Elder Wilson McCarthy, co-trustee of the Denver and Rio Grande Railroad. General Dawes will be remembered as United States Ambassador to Great Britain (1929-32). During his Salt Lake City visit, the former vice-president and ambassador was feted at a dinner given in his honour by Elder McCarthy. President Heber J. Grant recently visited General Dawes (a personal friend) at his Chicago home.

Speaker at the Institute of Human Relations, held August 7-11 at Estes Park, Colorado under the auspices of the National Conference of Jews and Christians was President Heber J. Grant. More than 1,000 leaders of Protestant, Catholic, and Jewish faiths met for five days at the picturesque Park, high in the Rocky Mountains, to hear eminent authorities in their fields discuss vital problems of human conduct. Besides those from the realm of religion, other speakers at the Institute were men of national and world-wide reputations in the educational and sociological fields. The invitation to speak was tendered President Grant by Professor Paul Reynolds of Wesleyan University (Ohio), chairman of the Institute's programme committee. In his speech, President Grant read the statement about the Prophet Joseph Smith made by Josiah Quincy, mayor of Boston in his book, *Figures of the Past*. "It is by no means im-

probable," Mr. Quincy said, "that some future text book . . . will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?' And it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the Mormon prophet.'" Mr. Quincy met the Prophet in 1844, shortly before his martyrdom.

Farewell testimonial honouring Elder Richard R. Lyman of the Council of the Twelve, who will soon succeed President Joseph F. Merrill as president of the European Mission was given in Salt Lake City's Memorial Park by former residents of Tooele County recently. Other honoured guests were President Heber J. Grant and Apostle George F. Richards, president of the Salt Lake Temple, themselves former residents of Tooele County. Elder Lyman and his wife, Sister Amy Brown Lyman, sailed from New York Wednesday, September 9, on the s. s. *Manhattan*. They are scheduled to arrive Plymouth Tuesday, September 15.

Another Latter-day Saint programme went over Columbia Broadcasting System's "Church of The Air" programme, relayed by about seventy Canadian and American radio stations, Sunday, August 2. The presentation emanated from Detroit, world's motorcar manufacturing centre. Speaker was Elder Bryant S. Hinckley, president of Northern States Mission of the Church, with headquarters in Chicago. Elder Hinckley spoke on "Priesthood and Progress in the Mormon Church." Music for the nation-wide broadcast was provided by a quartette composed of Elizabeth Brown, Latter-day Saint girl engaged by the famous Chicago Opera Company; Dr. Franklin Madsen and Florence Jeppson Madsen of Brigham Young University (now teaching summer classes at Chicago Musical College), and Elder James M. Astin, Chicago business man.

FROM THE MISSION FIELD

Release — Supervising Elder Della Sefton was baptized by Elder James Gardner was honourably released Wednesday, August 26, to return to his Sugar City, Idaho home. He has laboured in Norwich District during his entire mission.

Appointment—Elder Phillip J. Badger was transferred Wednesday, August 26, from Manchester District to succeed Elder Gardner as supervising elder of the Norwich District.

Transfer—Elder Adrian W. Cannon was transferred from the British Mission office to Birmingham District Monday, August 24.

Doings in the Districts: Irish—Under the direction of Brother Theodore H. Ful-

ton, members and friends of the Belfast Branch held an Old Folks' Day outing in the form of a picnic to Helen's Bay on Saturday, August 8.

At baptismal services held in Helen's Bay, on the shores of Belfast Lough, Saturday, August 1,

His Picture

NOT long ago (May 21) the *Star* published a letter from its oldest subscriber, Patriarch Samuel W. Western of Deseret, sun-parched hamlet in central Utah. Since then the *Star* has sought a picture of Patriarch Western, who has read its pages for 81 years, along with a few facts about him.



S. W. Western
Has driven oxen.

They are presented here:

He was born at Tiverton, Devon 93 years ago next December 4, and first came in contact with the Gospel as a lad at a testimony meeting in Birmingham. Nearly all of the some 25 persons present spoke. Of the occasion Patriarch Western recalls: "The Spirit of God burned within my very soul and I have never forgotten it, as I knew then the Gospel was true." He drove a team of oxen across the Plains from Winter Quarters to Salt Lake City (about 1,000 miles) in 1861, and about fifty years ago visited his native Britain as a missionary (for two years). His occupations have been farming and blacksmithing. His first wife, who has been dead for some time, was a native of England and his present wife was born in Deseret. He has 22 children, 70 grandchildren, 75 great grandchildren, and 3 great great grandchildren. He reads the *Star* from "cover to cover" without spectacles "except when the light is not very good."

and Elizabeth Lily Hagan was baptized by Elder Eldon T. Lindsay and confirmed by Branch President Joseph W. Darling.

Bristol—Supervising Elder Douglas L. Anderson spoke Sunday, August 9, before St. Agnes Young Men's Bible and Discussion Class on the subject, "Relationship between the Book of Mormon and the Bible." The address, was followed by a 45-minute discussion. Members of the class arranged for elders to present two additional addresses at future meetings.

"Fruits of Mormonism," was the subject of an

address given by Elder William R. Firmage before Moffat Logan Discussion Class Sunday, August 9. Elder Firmage was invited to address the class again. Elder Ferrell K. Walker has also spoken before the class.

Manchester—Rochdale M Men won the North of England Baseball League championship Saturday, August 15, defeating Oldham Greyhounds, 6-5. Rochdale baseball supporters presented Elder Phillip J. Badger, captain of the team, with a gold watch.

Norwich—A farewell social was given in honour of Elder Claudius E. Stevenson in Norwich Branch hall recently, prior to his departure for his Salt Lake City, Utah home. Branch President Frederick Tuttle presented Elder Stevenson a token of remembrance on behalf of saints and friends.

At baptismal services held Sunday, August 9, Joyce Evelyn Pitcher was baptized by Supervising Elder James Gardner and confirmed by Elder Arthur C. Porter; Margaret Patricia Pitcher was baptized by Elder Gardner and confirmed by Elder LeRoy A. Kettle; Iris Ada Sansom was baptized by Brother Leslie H. Coleby and confirmed by Elder G. Eldon Noble.

Newcastle—Members and friends of the Middlesbrough, Hartlepool, and Skelton branches assembled at special services Sunday, August 23, for the opening of the new Middlesbrough Branch hall. Taking part on the afternoon programme, conducted by Superintendent Robert W. Pickersgill, were Sisters Delsa E. Harland, Thelma E. Thompson, Doreen Bushby, and Brothers William H. Hutchinson and Christopher

Eric Bushby. Branch President James A. Thompson presided over the evening service. Speakers included District President Frederick William Oates, Supervising Elder Clair M. Aldrich, Elder Stanford J. Robison and Brother Christopher Bushby. A vocal duet was given by Sisters Ellen Thompson and Alice T. Harland, a reading by Sister Ada D. Miles.

Under the auspices of the Redcar, Bratton and Skelton Toc H units, Elders Aldrich and Grant E. Blanch recently demonstrated the game of softball. They were assisted by Branch President Thomas Rudd of Skelton Branch and Brother William H. Hutchinson. In a demonstration game played on the sands at Redcar, the Redcar team, captained by Elder Blanch, defeated a combined Bratton and Skelton team captained by Elder Aldrich, 11-8.

Personal—Sheffield Branch Chapel witnessed its second marriage ceremony on Monday, August 10, when Sister Lillian Chapman became the bride of Brother Lorenzo B. Harrison. Branch President Harry V. Bailey performed the ceremony. The bride was dressed in blue satin and was given away by her brother, Mr. Herbert Chapman. The bridesmaid and best man were Mrs. Millie Harrison and Mr. Samuel Mannifield, respectively. Music was furnished by Sisters Ethel Mannifield and Hilda Mann and Miss Bessie Roberts.

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